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The New Theology Magazine

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No. 5

CHRIST, our Lord, the Lightener of our Path, the Stayer of our Soul, the Illuminator of our Mind, the Purifier of our Purpose, be with us in our daily avocations to sweeten our tasks and to make our lives a noble sacrifice, acceptable to Thee, our Strength, our Effort, and our Reward. AMEN.

A PRAYER AND AFFIRMATION

Thy will be done! Thy will be done
Tho' rugged is the path and lone
O'er which my weary feet must run,
Teach me to say,—Thy will be done.

Thy will be done! Thy will to me.
'Tis all of good if come from Thee,
Bid light to shine; all darkness flee.
Let now Thy will be done to me.

Thy will to me? Thy will is *Thee*!
Oh joyous words that set me free;
For Thou in me and I in Thee,
This is Thy will decreed for me.

Oh joy! oh love! so full! so free!
All good I find complete in Thee!
When to Thy secret place I flee,
Thy will is manifest in me.

Thy will be done. Thy will be done.
Shine forth through me e'en as the Sun.
Life, love, health, joy, to all let come,
While now I say,—Thy will be done.

CORA GETTY RANSIER

Ransier Place, Hendersonville, N.C.

JULY

July, thou birth-month of our liberty,
Was it by chance that in thy sweltering forge of fiercest heat
Oppression's chains were melted way back 1776?
By chance the infant spark of liberty
Was by thy torrid breezes fanned into a flame on Bunker Hill,
That yet doth deeper, brighter glow than month of tropic sun,—
Of lightning's glare and thunder's roar.

ESTERLE MENDERA AMORY

Dows, Iowa, route 1, box 7

WHY DO WE SORROW SORE

Why do we sorrow sore because the sun
 That cheered the day hath set behind the hill?
 The night comes on apace, the light is gone;
 The heart so light at morn lies sad and still.

The sun sets not. 'Tis we that turn away
 And hide ourselves within our shadow deep;
 And then because we miss the light of day,
 We idly sit within the shade and weep.

Keep thou thy face set toward the realms of day,
 Thy heart unto the Sun of Righteousness;
 Then every shadow vanishes away,
 And life becomes a dream of happiness.

MRS. A. E. ROBINSON

Robinson, Maine.

THE PERFECT STAY

We live and move and have our being, Lord,
 In Thee, who art the source of all things fair,
 Help us to make the flesh a living word,
 And give birth to the fruits of spirit rare:
 Love, joy, and peace, long suffering, gentleness,
 That perfect poise, which comes when we are stayed
 On Thee alone, that power of holiness,
 Which makes us conquerors, of nought afraid.
 Help us when darkness falls and it is night,
 To look above the gloom, and catch the gleam,
 Which through some loophole shines of Thy clear light,
 And as we look doth still more brightly beam.
 Help us inbreathe with each indrawing breath
 That life which knows not sorrow, sin, or death.

LURA BROWER

SOUL RADIANCE

O soul, wouldst thou a lighthouse prove to be
 To ships becalmed upon life's fog-girt sea,
 Upon thine inner shrine thou must a light
 Keep burning, filled with Love's oil pure and white.
 Then thou wilt shed thy radiance afar,
 And draw the ships as doth a guiding star
 Into a place of safety o'er the deep;
 And if thou ever loving vigilance keep,
 When howling tempests devastate the sea,
 Many will courage gain because of thee
 To breast the waves, and through the biting blast
 Come into peaceful harborage at last.

LURA BROWER

Carmel-by-the-Sea, Calif.

WHAT IS REAL RELIGION

THE PURPOSE of all religion is righteousness. The purpose of all righteousness is God. Theological systems are not religion,—not of themselves alone. Religion is spiritual life. What is not spiritual life is not religion. Spiritual life is the vitally moralized human life. If religion has not as content this moral life it is not religion. Moral life is not in any code, or statement, but is in all codes and statements which lead a man to his better manhood, whether that better manhood is limited by the mental and moral horizon of the savage or by that of the civilized man. Morality is living up to our quality of betterness, whatever that quality is. This living is the content or essence of religion,—not its form. Religion as a form is the systematic trend or reaching out toward the Universal Spirit, by whatever name we call it.

The name we give this Universal Substance makes the sum and substance of our theology. A name of any thing is a description of that thing, in so far as it is a true name for it. A description of a thing denotes the quality and breadth of our understanding of it. Theology is in the understanding. Religion is in the will. Understanding, as we use the word, will some time pass away and a higher quality of truth take its place. The real, final man is the will. The changing man is in the understanding.

Religion as such is quality. Theology as such is measure. Religion, basically, is the same in all people. The difference comes in the different quality, or rather the different degree, or the fullness of it. The basic nature of the religion of the savage is the same as the civilized man. It is a feeling after God. The savage feels more dimly. The civilized man feels more clearly. It is the same process in both cases, and the difference is one of dimness and clearness, and not a difference of kind. Theology, on the other hand, is a difference in kind. Each man's theology is as different from another man's as are the convolutions of the brain different in different men and different in the same man at different times in his life, changing as his mind exercises his brain.

One cannot really be righteous without really being religious. There is an external conformity, however, which some confound with righteousness. I have called this rightness in order to distinguish it from righteousness. Rightness is conformity to an external standard from motives of selfish advantage. It is convenience. It is outward necessity in order to save trouble. It is social obedience. It is obeying the law of Caesar. It is conformity to man rather than to God. It is external goodness. Rightness has its source and its motive in the external life of the man. It is not way down deep in the real man, but in the surface currents of his life. The conduct of

a man that would be "right" in this sense would be different according to the social surroundings in which he was placed. It would be a man-standard. It is an outer garment,—ill-fitting. It must be cast aside when the man passes through the "needle's eye", into the City of God. Righteousness differs from rightness in that it is from way down deep in the man, and is not a conformity to men and to society but to the voice of God within. It does not change with different social environments, but *does* change with different spiritual conditions in which the man himself moves.

Religious forms are not real religion, although real religion may be contained in religious forms or in no particular form. By religious form I mean the various external and methodical church rituals and forms of worship. Religion is in these forms because they bring us nearer to God and fill us with our measure of the spirit of God, which is truth and love, and which thereby comes into the life of the man in so far as he has reached toward God in the worship, and been able to maintain that spiritual uplift and carry it into his social life. Righteousness is the administering of this religion which a man gets through religious worship. But church forms are not the only ways by which a man worships God and comes into conscious communication with his Source of Life. I think church forms are the better way for the great majority of people as they are constituted today. But as God is greater than all form, so is religion and religious worship greater than external forms. Man touches God in the most mysterious way, beyond the power of words to express, and consequently beyond the power of theology to define.

In another sense than worship and religion, theology is form. It is mental form. Worship and religion are spiritual form, or perhaps more correctly they are forms of the will. I am not sure, however, that will and spirit can take form. I am inclined to say that of themselves they cannot, but that we mean when we speak of the form of the spirit or of the will that it has taken a covering of matter or of the understanding, and that the form we see is that covering, the substance of which is without form. For instance: water has no form, but it takes any form into which it is placed by giving it a receptacle. But theology is form in a different sense than are forms of church worship. It is a mental form or object, a mental structure, crude and ill-shapen, or complete and beautiful, according to the ability of the man, who is the architect, to build it from mental stuff. We live in our mental houses. We have our abode in our theological hovels or palaces. But the inmate, the real man, is religion. Religion corresponds to will and to spirit, theology to understanding and matter. Religion, morality, will, these are in the heart and the life of a man. Theology, ethics, understanding, these are in the head. One

unifies; the other differentiates. God is unification; man is differentiation. Spirit is one; matter is many. God is static and perfect, though ever changing in aspect, as seen by man. Man is transient, up-growing, unfulfilled. The most unutterable grandeur and glory is in store for man. But that greatness will be in the will and religion more than in the understanding and in theology.

A man cannot have religion without having theology, although he can have a kind of morality without either theology or religion. I think, however, that no real morality can be in a man without religion. Neither can a man have theology without having more or less religion, although he may have some unified concept of God and the universe without having much religion. Theology and religion are conjoined as husband and wife. Husband exists because of wife, and wife because of husband. If there is no union husband and wife cease to be and man and woman take their place. Thus with theology and religion. When divorced both cease to be. One becomes a mental concept and the other a moral life based on circumstances of external times and occasions, a rudderless ship, a piece of drift-wood on the ocean bosom of eternity. Morality will never "save" anybody. Not of itself. It must have its tap roots down deep in the subsoil of Eternal Life to be of permanent value. When it has this it is more than morality,—it is religion. When it is not deeply rooted it is killed by the drouth and frost of the outer life. When it has that deep rooting it hath water and it hath heat which the external man knows not of, and the claim of which often makes him antagonistic.

Religion is morality based upon conscious contact with God. Theology is the intellectual concept of that relationship. The two are united by God. What God hath joined together let no man put asunder.

The definition of Life is very similar to the definition of Religion. Religion is playing back and forth with God conscious of God's presence. Life, separate from religion, is playing back and forth with God without this consciousness. The difference is in the consciousness of that interworking. The life that is conscious of the presence of God in every trivial act makes no act trivial and every act a religious one. This intercourse and consciousness of God is not an intellectual one. It is real and spiritual. The intellectual realization alone does not make religion. It makes theology, perhaps. Much of our religion is mere talk, mere theology, mere talk about God and not life in God. Real life is an expression and realization of religion. Real religion is the sanctification and realization of life. Any system of thought which divorces religion from the life is a false system of thought.

The only reason why men build churches, and make systems of

theology, and formulate religious beliefs, is because they have not enough religion to cover the ground and to supply the various demands of life. They are forced to conserve it in an ecclesiastical system. Otherwise what little they have would be dissipated before it could be made useful. But religion, in reality, is life, common everyday life and all the activities of life, great and small. Man cannot get away from religious duties any more than he can get away from God. Both are a part of his very life. Neither can a man get away from theology. Every man theologizes. That is, every man who thinks does this whenever he thinks about the real and deep things of life. It is only when we separate God that we can see God, and it is only when we differentiate him that we can reason about him; but everything is a relation of God,—nothing can be cut off. We take God into consideration in everything that relates to God, and everything relates to everything else, and everything is God in manifestation, but not all of God is manifest to us or in us. We see God's handiwork in visible creation,—the cosmos. We conceive God at work in a larger than the observed field. We call this larger field the universe. But he is not all contained in his work, although only by his handiwork of man and nature do we know him. There is no way to know God except as he is read in man's heart. His handiwork,—man and nature,—is a visible expression of him as a spiritual formative and sustaining force and as a beneficent personality, but he is not all seen or limited by his handiwork, either visible or invisible, any more than a man who creates a locomotive is entirely contained in that locomotive, although it is an embodiment and expression of his creative spiritual mental force.

But abstruse definitions of God and religion, are too spiritual and broad for practical or general use. We need a narrower definition, even though that definition narrows God and makes him more finite in his character. Man has always been obliged to bring God down to his own size in order that he might look at him. We must cut off God from God in order that we may use God. We cannot see the whole amidst which we are surrounded. We must specialize the whole, or individualize what seems to us at the time to be its more valuable part, and make that stand for the whole in order that we may ourselves lead ourselves up to the complement of the whole. We cut off some of the whole and eat it up. Then we cut off some more and eat that up. Finally we have it all. Each man cuts off his portion and sees God in it. He attacks that portion with experience and after a while he must have another piece of pie, for that is gone. That is growth. We have all sizes and kinds of pie. But it is all the same pie, but different portions. Or rather, the pie is the same in every case, but the difference is in the one who eats it. And that difference is our different view of God and our different theologies, and bits of human joy and sorrow.

THE DOCTRINE OF DISCRETE DEGREES

IT IS A WELL KNOWN FACT that one extreme produces another, and that the rational mind seeks to find the golden mean. At the present time there is an extremely strong tendency in the direction of occultism. The religious world, during the past age, has been so materialistic, that it is being succeeded by one in which there is danger of going too far.

Paradoxical as it may seem, an extreme form of occultism is productive of two ideas that are opposite: Pantheism on the one hand, and Idealism on the other, both of which are harmful, if the ideas are confirmed. For Idealism leads a man to think that he is God, while Pantheism makes God to consist of things.

The teaching that enables one to understand how God could create the universe without becoming the universe; and gift man with God-like qualities without making man only an extension of Himself, is the DOCTRINE OF DISCRETE DEGREES. The central idea of this doctrine is that all things, including man, have been created, and exist in planes, one plane being more interior than another. Thus there are, in general, three degrees of substances: Divine, Spiritual, and Material. They are named "DISCRETE DEGREES," because they are separated from each other, but the very manner in which they are necessarily related to each other, involves the immanence and sovereignty of God. In this general view, existence is to be conceived under the philosophical terms: end, cause, and effect. Creation is possible only by means of two suns: the one spiritual, and the other natural, the world of each being separated by a "discrete" degree. Grasping the idea that the two worlds are "contiguous," that is, related like cause and effect, it will become evident that the spiritual world is not a more refined natural world, but a realm whose substances are "sui generis". Spiritual substances do not grade down until they become matter, though they are as distinct from each other, as is speech from the thought which produces it.

Thus when it is seen that there are not only continuous degrees, that is, gradations of finer and coarser on the same plane, but degrees of contiguity, or degrees of which one is the prior and the other is the posterior, it becomes plain, that creation is represented by the "ladder", seen by Jacob in vision, which was "set on the earth", and the "head" reached to "heaven", and on which the angels of God were ascending and descending. "And behold JEHOVAH standing above it", says the WORD. Here we see that the relation of Him who is Life Itself and thus the Creator, is represented as being "above", that is, interior to all created things, including man. He is not to be thought of as going forth into creation by a continuous proceeding, but by the creation of planes of being, into which the Divine flows

and operates—thus while “above” creation, yet immanent by continuous proceeding; so that God is distinct from nature: He is infinite, while nature is finite; He is Life Itself, while all things including man, are created receptacles of life.

Unless creation is conceived as having been effected by an order that involves distinct steps, or gradations from that which is highest to that which is lowest, thus by an order that makes God the “end”, the spiritual world the “cause”, and the natural the “effect”, the mind commingles the Creator with creation, and man becomes a worshipper of nature. God can indeed be seen in nature, but what we see, if we are “pure in heart”, is not God HIMSELF, but God’s love and wisdom and power—thus the things that are in Him in Infinite degree, but finitely mirrored in His works.

The mingling of God with nature results from thinking that the Divine is in space, and to think concerning God according to space, is to think concerning the expanse of nature, as Swedenborg says, whose doctrine I am calling attention to.

The doctrine of DISCRETE DEGREES is especially illuminating in regard to man’s relation to God. Man receives the Divine life so unconsciously, that it seems to him that he has life in himself; and unless he is instructed, he is in danger of thinking that he is Divine, thus God, or as it is sometimes expressed: “a part of God”. Therefore we are counseled: “If any man suffers himself to be so far misled as to think that he is not a recipient of life but is life, he cannot be withheld from the thought that he is God.” And the reason is given as follows: “A man’s feeling as if he were life, and therefore believing himself to be so, arises from fallacy; for the principal cause he fails to perceive in the instrumental cause otherwise than as one with it.”

The very Divine purpose in creation would be frustrated unless it were possible for man to be reciprocally united to God. As this is impossible if man thinks himself an extension, or “expression” of Him; and if man were only an extension of God, then He would be supreme selfishness, for then He would simply be loving Himself.

These dangerous errors are avoided when man is seen to be a created receptacle of life. He has been created to house the Divine, and he is so constituted that he can be a dwelling place of the Divine. Man’s mind is organized in planes, so that he receives the Divine life more and more interiorly. There is an “inmost” degree in every human being in which the Lord’s Divine first inflows, but this degree of life is above man’s consciousness. The possible planes of consciousness are below this, and beginning at the bottom of the “ladder”, are the “sensuous”, “knowledge”, and “rational”, which are the three degrees of the “natural mind”, meant by “earth”, as used in the Word; and the three degrees of the “spiritual mind”: “natural”,

"spiritual", and "celestial", called "heaven" in the Word. The first three degrees are opened first, beginning from below, in all who become what is termed "rational": that is, natural rationality. But only when the degrees of the spiritual mind are opened, does man become really rational, which is effected by the Lord's love, which is spiritual heat, when man acknowledges Him and shuns evils as sins; just as the heat of the natural sun opens the inner degree of a seed and causes it to grow. This opening of the interior planes of man's nature is what the Word means when it speaks of the possibility of being "born" from "above". These three higher degrees of the mind, which are opened by regeneration, were represented by the three stories in the "ark". They were also represented by the "tabernacle" and by the "temple", described in the Word, both of which had three divisions: the outer court, the holy place, and the holy of holies. And there are therefore three heavens, because there are three possible degrees of heavenly life—three distinct degrees of spiritual life, as separate as end, cause, and effect, or love, understanding, and act, or again, as different as the planes of acting from the motive of obedience, or doing good because one sees it is right, or living the spontaneous life of love. Thus in the natural heaven all are under the influence of authority; in the spiritual heaven the people are in the light of truth, and in the celestial heaven they are in the warmth of love, but in each heaven there is all variety, or degrees, of love and intelligence on their respective planes.

This doctrine of discrete degrees, which I have but meagerly outlined, is one which every one who is under the influence of the "New Thought" movement, should understand. It helps one to see how God created the world, transcends it and yet is immanent; it enables one to understand the relation of God to man, how they are to become one without God becoming the man, or without the man becoming God; it helps one to discriminate between the degrees of life in man and that of the beast; it makes clear the difference between the natural and the spiritual world; it shows how Revelation is possible and that the Word has meanings within meanings:—but above all else it discloses how God, who is Divine MAN ("ipse homo") could create the universe, how he sustains it and in the fullness of time redeemed it, so that man might not worship an invisible God, but the VISIBLE GOD: THE LORD JESUS CHRIST, or GOD in His Divine HUMANITY. For the worship of God, which does not involve the idea in one's interior thought that GOD is MAN, is fraught with serious consequences to the spiritual life of man: it tends in the direction of thinking that He is similar to the interior forces of nature, thus it is a natural idea of God because it is thinking of Him who is above space and time, as if He were spread throughout the universe.

The doctrine I am calling attention to, is quite fully set forth in Swedenborg's work "The Angelic Wisdom concerning the Divine Love and Wisdom", which I earnestly urge every one to study, and which, I am sure the lover of truth for its own sake will find of the greatest spiritual help.

St. Louis, Mo.

L. G. LANDENBERGER

WHAT IS GOD

GOD is both Spirit and a Spirit. He is both personal, all-pervading Essence, and he is a Personal Being, with objective extension palpable to the spiritual vision. But all objects are forms. All forms are but the externalized expression of something inward and essential. All forms are impermanent. God is not impermanent, but his permanence pertains to him as essence, or to the spirit in contradistinction to a spirit. God as a spirit is different to all men. God as the spirit is universal and the same in interior essence to all men. God as spirit dwells in the human heart. God as a spirit dwells in heaven, I am told. He dwelled here on this earth some two thousand years ago. He was called Christ, and was crucified, and now dwells among us as the Holy Spirit of Love and Sacrifice. Men reviled and cast out Christ Jesus when he lived in a physical body. They do that now. But God ever comes out triumphant, and man may as well give himself up to Christ now as to continue in rebellion and receive the suffering of sin.

TAKE YOUR PROBLEM INTO THE SUBCONSCIOUS

WHEN you go to bed at night fix in the mind clearly the thought of success, of health, of knowledge, or whatever object you are wishing for. Think over as much as possible all the details that are good. Do not consider the bad or painful features. Leave them alone. Think of the brighter parts of your problem. Think *deeply*,—i.e., think *consciously* and with feeling. That is the way you fix the thought in your subconscious. Then forget all about it and go to sleep, and give your subconscious a chance. It will do the work, while your body and brain rest. And you may be surprised at the results. The next morning your mind will be greatly renewed by the subconscious processes of the night before. If you give your mind a chance by keeping away from the noisy turmoil of frivolous things, the problem will be presented in your mind in a much more straightened condition than it would have been if you had racked your brain about it all day long. If you take prosperity and health into the subconscious you should picture in your mind the ideal state you wish to reach.

GOD AS IMPELLING POWER

GOD never commands. The devil commands. God impels. He does not compel. A command is an outward demand or force. An impulse is within. God works within a man in the spirit of love. Forces which work without a man are God forces, but they are forces, and not impulses. Before a man can reach God he must be impelled by the spirit of love. Love never compels; truth sometimes does. Man is never united to God by force, but force is often the means of bringing man to his spiritual senses and putting him in that state of mind wherein the spirit of God which is love may become manifest.

DEMONSTRATED IMMORTALITY BY THE MOST INFALLIBLE ASSURANCES

THOSE WHO HAVE LIVED GREAT LIVES HERE HAVE COME
BACK TO ASSURE US OF THE ETERNAL
EXISTENCE OF THE SOUL

[FIRST ARTICLE]

THE eminent and excellent Rev. E. L. Powell, of Louisville, Kentucky, in a recent sermon on the question, "Are those we call the dead, alive?" said: "Let it be affirmed in the very outset of these remarks that we can *not demonstrate immortality!* It does *not belong to the scientific realm!* As well require that we discover the soul with a scalpel or microscope."

But I believe that whatever is an abiding truth or permanent fact in nature is demonstrable, and that whatever belongs to nature and to common sense belongs also to the scientific realm.

The most expressive and scintillating garlands of human words are but inadequate instruments for the measurement of the fathomless feelings and exalted conceptions of the Immortal Soul, which Soul is not only the Creator and Demonstrator of *everything* that is known in the "scientific realm", but is transcendently grander in its inherent and *eternal principles of Life and Intelligence* than its co-related results.

Science, under any departmental name of knowledge, is admitted to be the truest definitions and explanations of absolutely known facts and realities belonging to said department of classified information. *Without the soul* there would be neither *life nor science* nor need of science; surely, then, science is but the servitor of the soul in testing the realities and properties of its environments.

"Are those we call the Dead, Alive" predominates from the fountain heart-throb of humanity, through the pulse-beat of the Universe to the widest extremes of the glory and the gloom of human consciousness! It is THE One Momentous Problem of All Ages.

Do we need the scalpel or microscope to discover wind, steam and electricity? or, is not their existence otherwise clearly demonstrated?

The existence of the soul is universally conceded to be *the real man*, and the physical body as merely the material machine for his locomotion and expression, while among his material environments.

That man can live out of and independent of the physical body is the problem to solve. This we purpose to do.

The body is not dead until life has ceased to animate it, therefore death means the absolute separation of the living spirit from the body. The bodies of Jesus and Dimas *died* upon the crosses. Their spirits were then and there separated from their bodies, and at once entered into Paradise, an ethereal spiritual condition of life and realm of abode.

Jesus said to Dimas, "Today thou shalt be with me in Paradise,"—in a spiritual world as real as this, fully conscious of life and its environments, freed from torments and tormentors, realizing that no man can take our *life* from us, though he may utterly destroy our physical bodies. Whether these bodies may remain upon the crosses or be consigned to graves, death shall lose its sting, because death can only destroy the material body, for the soul, which is the living spiritual man, is as everlasting as the Infinite and Eternal God. "He that heareth my words *hath* everlasting life." He can neither acquire it nor lose it, but must live forevermore.

"Today thou shalt be with me in Paradise," is a plain and simple statement, easy of comprehension, and in this case very important, and full of consolation. The Saviour surely meant just what he said,—that in a few moments their suffering spirits would be free, and enter into the spiritual world, for on the *next day* after his cruel death he returned "in another form,"—the spirit form,—and proved to his loving friends beyond all reasonable doubt his positive, personal immortality.

On the next day, "the Sabbath day, as it began to dawn came the two Marys," with flowers and spices as tokens of their love and reverence, which they placed at his grave, and, "as they went away they met Jesus," but they did not know him. Why? If he had been in the *same body* which they had so often seen, they would instantly have known him. But in his gentle and unmistakable voice he said, "Be not afraid," and kindly and fully assured them who he was. Then with holy joy they greeted him, and ran with swift and tireless feet to tell his message and their gladness to other sorrowing friends.

As Simon and Cleopas were on their way to the village of Emmaus Jesus drew near and went with them. Their hearts burned within them as he talked, for they knew his voice and believed this was Jesus, but he was "in another form" (Mark 16; 2) than the one they had seen him in. Had it been the *same body* they would at once have recognized him. He completely identified himself to them and then "vanished out of their sight," which he could not have done in the same physical body. They, like the glad-hearted women, hurried, the same hour, to tell that the Golden Gospel of Eternal Life, so comprehensively taught by Jesus, and now absolutely demonstrated by his positive personal appearance and communication with them, was certainly true.

The original Scriptures are very plain in this matter, and even the modern versions say: Mark 14; 42-7: In the evening of *the day before the Sabbath* Joseph asked for the body of Jesus, and Pilate marvelled if he were already dead, but granted the corpse to Joseph, who laid it in the tomb, (Matt. 18) *and on the Sabbath day*, as it began to dawn, came the two Marys to the Sepulchre, and the angel

said: He is risen from the dead, he is not here. As they went away they met Jesus.

Herein it is shown that his physical body was not in the tomb twenty-four hours. But theologians have framed creeds and adopted articles of faith, declaring that Jesus arose on the third day, and assumed again absolutely the *same dead human body* in which he had been crucified, and that he went about eating and acting as though he had merely fainted upon the cross and was again fully restored in his human life. The third article of religion, as found in the discipline of the Methodist Church, and all other orthodox churches, says: "Christ did truly rise again from the dead, and *took again his body*, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and there sitteth, until he return to judge all men, at the last day." And they claim that he went to heaven in that same human body, idly sitting there for nearly two thousand years. And in like manner they contend that all human bodies, buried in graves, lost in rivers and oceans, consumed in the crematories and conflagrations, or in whatever manner destroyed, *the same bodies* will be resurrected again and inhabited by the souls that once lived in them. That is the unmistakable language and teaching of the old theology. You have read it in their books and heard it in their sermons.

There is not a single fact in all the history of the wide world, or within the knowledge of living men to warrant a belief in the resurrection of the same natural, material bodies that die,—absolutely nothing. If it was true it would be unwelcome to all, and utterly repellant to every idea of justice to hundreds of thousands of unfortunates who are deformed, crippled, ill-shaped, helpless and repulsive, that the *same souls* must live again in these *identical burdensome bodies* and make the heavenly world a congress of skeletons, of disappointed deformed ones, with blighted hopes and tearful tales to tell. These old, withered and weak bodies are only the soul-houses in which we and our beloved friends now live, soon to be of no more use than cast-off garments. These garments will pass through Nature's process of disintegration and reintegration into new bodies.

The old doctrinarians and theologians have "revised" the Scriptures to make them conform to their creeds and theologies until they contain many conflicting affirmations. Paul was impatient with the thought that the same natural body could be resurrected, and exclaimed, "Thou fool, flesh and blood cannot enter into the Kingdom of Heaven. How are the dead raised and with what body do they come? God giveth to every soul and to every seed its own bodies. There is a natural body and there is a spiritual body, and though the *outer man* perish the *inner man* is renewed. If this be not so then is Christ not risen, then is our preaching in vain. The outer man,

or natural body dieth, the inner, or spiritual man liveth. It is raised a spiritual body."

That is, the spiritual, which now exists within the natural, when the natural is sown by death, then the separate state of spiritual existence is renewed, not simply by continuing to live, but by having all faculties rehabilitated in all essences and forces essential to its needs and comforts in the spiritual world.

The spirit realm is the infinite field of space pervading the expanse between every visible object of the material universe, and bounds the earth as the sea and air cleave its rugged peaks or sloping shores. Out of it and back into it all of the living wonders and mighty forces of Nature come and go. There is not an object known to physical vision in the material world that has not its real counterpart in the spirit realms: landscapes, towns and highways, rivers, lakes and lawns, and spiritual beings can there traverse those lawns and lakes, with every vivid sense of reality, both to self and surroundings, which they enjoyed while here.

If we are to believe the words of Jesus: "Today shalt thou be with me in Paradise," and if we are to believe the unmistakable statement of the Scriptures that he reappeared on earth to his friends "in another form," this affords a case of "*demonstrated immortality*." We have read thousands of pages, descriptive of demonstrations, and have witnessed interviews between reputable personal friends here with their deceased friends, in such manner as gave us no reason to doubt the entire correctness of the matter. We here quote the very strong words of Judge Arthur MacArthur, late Judge of the Supreme Court, Washington, D. C., in commending a book entitled "The Next World Interviewed." He says:

"Let these pages be read with candor, and skepticism and atheism will be converted into belief, a devotional sense of joy will take the place of hesitation, the professed Christian will find his doubts of the future swept away, and his views of the everlasting goodness of God corroborated *by the most infallible assurances*. The world of sense is confronted with *the direct revelation of a higher form of life*. Those who have lived great lives here below *come back* to inform us of their experiences there, and to give us the assurance that *they still live*, and that the world of spirits is as real as this one. They give their names, they state their views, they relate the facts, all in perfect conformity with their individual gifts and peculiarities and call upon their friends, who linger here below, to read and believe, as if they stood face to face, after the manner of earthly intercourse, this grand testimonial of THE ETERNAL EXISTENCE OF THE SOUL." — Arthur MacArthur, Judge of the Supreme Court.

Could words be stronger and clearer or from a more competent source? The same might be said of many other volumes containing messages from those we call the dead.

But these demonstrations were witnessed by *others*, not you, my kind Reader, and *other* evidence is needed for you than their narration. We can not of course, in this article, give you *visible* evidence, but will give you the most infallible tests known to human reason, by which the immortality of life is otherwise demonstrated.

SONG OF THE MYSTIC

I walk down the valley of silence
Down the dim, noiseless valley alone!
And I hear not the fall of a footstep
Around me, save God's and my own,
And the hush of my heart is as holy
As hovers where angels have flown!

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I found but the human—and sin.

I walked in the world with the worldly.
I craved what the world never gave,
And I said, "In the world each ideal,
That shines on like a star on life's wave,
Is wrecked on the shores of the real,
And sleeps like a dream in a grave."

And still did I pine for the perfect,
And still found the false with the true;
I sought 'mid the human for heaven,
But caught a mere glimpse of its blue,
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And I moaned 'mid the mazes of men,
Till I knelt, long ago at an altar,
And I heard a voice call me; since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the valley?
'Tis my trysting place with the divine.
And I fell at the feet of the holy,
And above me a voice said, "Be mine,"
And there rose from the depths of my spirit
An echo, "My heart shall be thine."

Do you ask how I live in the valley?
I weep, and I dream, and I pray,
But my tears are as sweet as the dewdrops
That fall on the roses in May,
And my thanks, like a perfume from sensors,
Ascendeth to God night and day.

In the hush of the Valley of Silence
 I dream all the songs that I sing,
 And the music floats down the dim valley,
 Till each finds a word for a wing,
 That to hearts, like the dove of the deluge,
 A message of peace they may bring.

But far on the deep there are billows
 That never shall break on the beach;
 And I have heard songs in the silence
 That never shall float into speech,
 And I have had dreams in the valley—
 Too lofty for language to reach.

And I have seen thoughts in the valley—
 Ah, me, how my spirit was stirred!
 And they wear holy veils on their faces,
 Their footsteps can scarcely be heard,
 They pass through the valley like virgins,
 Too pure for the touch of a word.

Do you ask me the place of the valley,
 Ye hearts that are harrowed by care?
 It lieth afar between mountains,
 And God and his angels are there,
 And one is the dark mount of sorrow,
 And one is the bright mountain of prayer.

REV. ABRAM J. RYAN

TRUTH IS THE SAME

Creep gently, O Truth, to the door of my heart,
 Bid selfhood lay low; bid world-thought depart.
 Bid passion and pain that surge high and swell
 Bow low its dark head 'neath the calm of thy spell.
 Mount boldly, O truth, to the vaults of my soul,
 Let thoughts of the Godhood alone be my goal,
 Let chant of thy vespers forever proclaim,
 Though change is in all, Truth is ever the same.

ROSE REINHARDT ANTHON

THE TRUE MAN will not ignore the external world; neither will he allow that world to encompass him about with vain desire and illusion of external sense.

GOD SPEAKS to every man in his own tongue. He is a Hottentot to a Hottentot, a German to a German, a Methodist to a Methodist, a Scientist to a Scientist, a Wise Man to a Wise Man, a Fool to a Fool. He is all these,—and more. And yet God never changes a hair's breadth.

EVIL IS AN ALLOY by means of which Good is smelted and separated in the crucible of human self-sacrifice. When the self is all consumed on the altar of self-immolation then only God remains.

THE FIRE WALKERS OF JAPAN

FIRE WALKING can be witnessed every year in the heart of the city of Tokio, at a temple called Kandaku, which belongs to the Shinshu sect of Shinto, and celebrates its yearly festival on September 15 and 16. The religion of Shinto is the oldest in Japan, far antedating Confucianism and Buddhism. It has many features in common with modern Spiritualism, and what some would call "magic," i.e., the utilizing of natural forces, mostly mental and psychic, which modern external science has ignored in the past, but which is being "investigated" to an extent by a few men today, both in the scientific world and among Theosophists.

At these fire-walking ceremonies a clear space is made in the middle of the court of the temple, and a large rectangular bed of charcoal is lighted. Several men fan it vigorously with long palm fans, and in good time it reaches white heat with little blue flames all over it. The heat is very painful to bear, almost unendurable; a lady who is in the gathering holds her parasol between the fire and her face. The sun has set, lanterns are lighted; enter six priests in white; there is no altar. The magical ceremonies are exactly the same on both the days of the sacred festival, and performed by six priests in turn. The head priest takes a long bamboo and beats down a narrow, level path in the very middle of the bed of coals; then, after a short prayer, he walks deliberately into the fire, stamping his feet on the red, glowing coals. I count eight steps, and *they show in black on the red coals*. The other priests follow one at a time, walking slowly, and making seven or eight steps. They pass through heaps of salt first and last, but I cannot see that they rub their feet in it, or seem to care to have it sticking to their soles. They are not in the least excited, there are no drums, no singing, no wild gesturee, no cries; just six ordinary men in plain white cotton gowns walking coolly many times on red hot coals.

Now the fire is fanned to new activity; the path is beaten down again to make it glow, and troops of Japanese children, boys and girls, little street urchins, all careless, eagerly crowd to cross the fire. Two priests stand at the entrance to the fiery path, incessantly drawing sparks from their flints over the children's head as they pass. Two more at the end, and two remaining, muttering incantations at the side, waving their fly-whips. Each child walks decorously and visibly unhurt; many carry babies strapped to their backs, Japanese fashion. They pass several times; then come adults, women, old people, all sorts and conditions of men.

Every few minutes the path is made red again. Now is the greatest triumph: two Europeans pass through, a lady and a gentleman. The Japanese clap their hands and cheer them. The lady is dressed in rose-colored muslin with a light lace underskirt; she is barefoot, the whiteness of her feet is noticeable on the red coals. She does not hasten, and loiters about, unhurt and her dress unsinged. The gentleman goes through twice, comfortably, the priests drawing sparks more actively over the European than over the Japanese, and seeming more alert with their spells.

The head priest then jumps into the middle of the fire, and remains there, for quite a long time, raking and fanning it, his white garments touching the coals as he bends down, his feet firmly set

without any uneasy shuffling. When everybody has gone through to his or her satisfaction there are more incantations to free the chained spirits, and the fire is quickly put out with pails of water, which hisses and sputters, as water will when falling on hot coals.

The priests declare that by their rites and words of power they frighten away the spirits of the fire, and once those are gone, the fire cannot burn, no burning power remaining, though the appearances are unchanged. At any rate, it is a real fire, clearly apparent to any observer. There appeared to be little, if any, auto-suggestion or hypnosis. All seemed to deport themselves in an ordinary, orderly manner. The children were quite merry, and pranced about as children will. And the electric car passes the door of the temple every few minutes, constantly reminding of the busy practical world outside the temple.

That these miracles can be performed outside of Japan has been proven in Boston. On a vacant lot of land not far from the home of this magazine, in a roofless canvass enclosure, Dr. Tomoyo Suga, Shinto priest from Japan, recently performed two Japanese miracles, walking over live coals and on sharp sword blades. Never before, it was announced, have these miracles been performed as a religious service on this side of the Pacific.

The little field was marked off in a rectangle with four tall poles, their tops joined by hempen cords from which dangled occasional clusters of striped paper, symbolical of the clothing of the gods. Materials for a quick, hot fire had been laid on a bed of sand in the middle, perhaps six by eighteen feet in extent. At the farther end, the only part from which spectators' chairs were excluded, was a small, wooden shrine, decked forth with paper and fruits, and flanked by poles bearing colored streamers. Dr. Suga walked with much solemnity straight across the enclosure to the shrine, and with obeisances and incantations busied himself for some minutes before he turned to greet the company.

It consisted in the bringing forth of fruit for the altar by the doctor and three or four young Japanese of American costume and manner, and nearly a half-hour of prayer or incantation by Dr. Suga, standing almost motionless before the shrine. Then eight swords were brought out and laid on the shrine, the doctor trying their edges by swift cutting of folds of paper.

One by one the swords were then bound fast with paper and twine in the slots of a wooden frame or ladder, prepared for the occasion. The assistants did the binding; the doctor, first before the shrine, then before the ladder, exorcised each blade, as if in an effort to nullify its ordinarily-accepted power to do human injury.

With the eight swords firmly fixed, the doctor took his place before them. An assistant removed his high shoes and replaced them with low sandals that could be dropped from the feet merely by raising them, and after more exorcism, baring his feet, the priest started his "miraculous" ascent. Grasping a hand rail forming a sturdy banister for the left-hand side of the ladder with his left hand, and bearing his right hand on one of the hilts protruding outside the opposite edge of the frame, he placed his left foot on the lowest blade, not as one ordinarily mounts a ladder with the rung at right angles to the hollow of the foot, but with the foot placed lengthwise on the

blade, apparently bearing on the ball and the heel. It was manifest that much weight was being upheld by the hands and arms. But, slowly, the doctor raised his right foot and set it squarely on the edge of the second blade. He was certainly mounting the ladder of swords. All went well until about the fifth blade, when apparently his flowing robe caught on a hilt and retarded him somewhat. He winced slightly and for a moment rested his right foot on one of the hilts, outside the frame. Blood on the fifth blade, and later on the sixth, showed that the edge of one, at least, had made its way into the flesh. Under the circumstances perhaps it was fair for the doctor to skip the eighth blade, and step, as he did, directly from the seventh to the narrow wooden platform at the top of the ladder. An assistant wiped the blood from the fifth blade, but a little could still be seen on the sixth even after the whole service was over. Dr. Suga descended by the wooden steps at the rear, and putting on his sandals, retired to the small tent to prepare for the fire test.

When he reappeared it was in another costume, composed of flowing green silk over white. Seating himself in a chair at the end of the fire pit, he read what seemed to be a prayer from a paper scroll, walked about the pit exorcising the materials for the blaze, and waving over them a wand tipped with paper strips—a procedure, by the way, which could not fail to give a suggestion of driving house-flies—and at length allowed the assistants to light the fire. The mass of excelsior and pine sticks at once blazed high, producing a column of red flame and throwing off a heat so intense that many spectators moved back from the sides of the enclosure. But the doctor made no attempt to walk through the flames. Alternately sitting or walking about the pit, he continued his exorcisms until, after the lapse of nearly half an hour, the fire had burned itself down to a mass of embers. The assistants poked these with stakes to break up the longer bits and form an even bed before any walking was attempted.

Then Dr. Suga made one rapid trip through the mass with his sandals on. This was apparently preparatory; for more exorcism followed. The first trial with feet bare was not by the doctor, but by one of the young Japanese in American dress. He stripped off his shoes and stockings and at the doctor's word strode stoically over the embers, head erect and making little sign of untoward sensation. The other assistants followed, barefooted; but although each took the first three strides without sign of trouble, each made the last two with notable acceleration, and one, at least, was only too ready to scuffle his soles in the cooling earth outside the range of the heat-holding sand that had been sprinkled all around the fire pit. Last of all, the doctor himself shed his sandals and made the trip. Whether he had failed to gain complete mastery of the evil power, or his lacerated foot made the trial specially severe, the fact is that even he took the last two strides through the coals with something much more akin to haste than dignity, and not at all like stoicism. The spectators were almost ready to titter, in spite of their willingness to sympathize. But the doctor quickly recovered his solemn bearing and proceeding straight to the shrine, ended the service with a final series of mutterings and obeisances.

The spectators at once flocked on the field, testing the edges of the swords and holding their hands above the bed of coals. Undenia-

bly the swords were all of keen-cutting edge. One test made was to draw the closely bound back of the doctor's thirty-page pamphlet with a sliding motion downward along the edge. The result was a clean cut into the edges of the leaves and through the binding, such as no dull blade could make. As for the fire, one adventurous sceptic, suspecting that a little patch of clear sand in the midst of the coals might have formed a stepping place for the priest, reached far in and undertook to pick up a handful of sand from the suspected spot. He dropped it in a trice, convinced by a painfully burned finger that the sand alone would have been test enough, with the coals scraped away. Yet the priest and his assistants undeniably walked on the hot coals.

Dr. Suga's pamphlet, describing Shintoism, had this to say:

"Our faith reaches out to the gods, the power of the gods descends upon us, and we and the gods become one. The Shinto miracles are meant to show that when God and man are united, not only may water become fire and fire water, but the believer may sink into water without drowning, tread upon swords without injury, walk on fire without burning."

AT the present we see that what hurts the welfare of one hurts the welfare of all. We are sensible enough to know that we are all mentally dependent on one another. If obeying the laws does not make us happy, disobeying them certainly will not. LOUISE WETZEL.

MAN IS CO-ETERNAL. God is co-eternal. They start together and end together, but in the journey round-about they apparently, but not really, become separated. Separation is illusion. Unity, or at-one-ment, is Reality. God and Man were really never apart for the most infinitesimal portion of time. Where man is God is, and where God is man is. Little man sometimes covers up God, but he is there all the time.

NOTHING was ever created. Everything changes. Creation is re-formation from substance to form, from something to something different,—not from nothing to something. All that exists always existed,—but not in the same form or the same degree of palpability.

EVERY MAN IS AN EXPRESSION OF TRUTH. The vicious man? Yes. The unformed man? Yes. So is every atom, and every thing in the universe itself. Each is an expression of truth and all make truth.

DOST wish to live? then learn to suffer much! Dost wish to love? then quaff deep the cup of pain. Dost wish to reach to joy infinite? then live and love.

LEUCONÆ

Seek not to learn, Leuconæ—a mortal may not know—
 What terms of life on you or me our deities bestow.
 The Babylonian soothsayer consult not, better bear
 Whatever comes, whether to you more winters Jove shall spare,
 Or whether this may be the last, grinding the Tuscan Sea
 On yonder rocks. Even as we talk, Time envious shall flee.
 Filter your wine, be wise, and clip your hopes to life's brief span.
 Then sieze today; tomorrow trust as little as you can.

HELEN LEAH REED

REAL TRUTH IS CATHOLIC

REAL TRUTH is nothing short of All-Truth, deceive ourselves as much as we will by trying to believe that our view of truth is real Truth. This is unwelcome doctrine to many people, for they generally think this position leads to negation and confusion. It does not. To the contrary, it gives true soul centering, and that is circumference as well, and that in the external world we call tolerance and true catholicity.

A great many people if they were asked "What is true," or "What is truth," would tell you that this, and that, and the other thing were true or false. They would pick out things, and beliefs, and supposed facts, and call them truth. Now while truth abides in things and beliefs and facts, these are not truth, but when taken separately as truth they become error.

No statement, unsupported by an opposite, is truth. No thing without its complement is truth. No belief without its all-ness is truth. No fact is truth without all its corroboration.

Then there is no truth in separateness. Truth is wholeness. To state truth separates it and kills it. To localize and specialize truth puts it out of ken.

Truth is above all things, in all things, unifying all things; the real, enduring, vitalizing quality of all things.

Truth is Basic. Truth is Substance. Truth is God. Truth is Eternal Life.

Do not belittle truth, and make it a matter of loaves and fishes, or go to the opposite extreme with it, and not try to bring truth down to a concrete forms and statements. We naturally try to do this, and in trying we shall eventually attain to truth, but when it comes it will come as wholeness, and in no other way.

THE LIVING NOW

Not what *we were* but what *we are*,
The soul is *white* within,
A single gleam may pierce the bar
Of ignorance and sin,
And lo! the mists arise in light,—
That bound the dismal years,—
While blissful colors put to flight
The gloom of hates and fears.

Not what *we did* but what *we do*,
The past lies low in dust,
And thoughts are gathering force anew
To build the future's trust;
The scroll of days, or years, or lives
May records old avow,
The soul is what it is and strives
To prove the LIVING NOW.

ANNIE C. McQUEEN.

LIFE AND DEATH

We know not what it is, dear, this sleep so deep and still;
 The folded hands, the awful calm, the cheek so pale and chill;
 The lids that will not lift again, though we may call and call;
 The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart pain;
 This dread to take our daily way, and walk in it again;
 We know not to what other sphere the loved who leave us go,
 Nor why we're left to wonder still, nor why we do not know.

But this we know, our loved and dead, if they should come this
 day—
 Should come and ask us, "What is life?" not one of us could
 say.
 Life is a mystery as deep as ever death can be;
 Yet oh, how dear it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the
 thought:
 "So death is sweet to us, beloved! though we may show you
 naught;
 We may not to the quick reveal the mystery of death—
 Ye cannot tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,
 So all who enter death must go as little children sent.
 Nothing is known. But, nearing God, what hath the soul to
 dread?
 And as life is to the living, so death to is to the dead.

MARY MAPES DODGE.

 MAN AND THE WORLD

World, art thou made for me? World, am I made for thee?
 I counted thee for spoil, for spoil thou reckonest me.
 What time I thought to sieze and carry thee away,
 Lo, I discerned that thou had siezed me as thy prey.
 Of all I took from thee, naught can I now restore;
 Naught thou hast won from me can I demand once more.
 From me thou keep'st back naught, I keep back naught from
 thee;
 For I the world am made, the world is made for me.

THE BRAHMIN.

Heart, be not thou the grape that underneath the leaves
 Hides, that it may not be the prey of garden-thieves.
 No thief has found that grape; but ah! no sunbeam's power
 Has reached it's dark retreat, and so that grape is sour!

AGAIN TO THE GENTILES

FOR SOME CENTURIES preceding the coming of Christ, the sublime teachings that God is One, and that man's worship of Him should be by righteous living, was preserved for the world in the Hebrew Scripture, the sacred literature of the Jews. To the Jews also was committed the prophecy of the coming of the Messiah—a prophecy fulfilled, when interpreted from the Christian point of view, by Jesus, the Christ.

Naturally the Jews anticipated that at the completion of the ages of trial and discipline to which they were subjected, the Messiah would come and fulfil prophecy by more pronouncedly emphasizing their peculiar exclusiveness; by exalting them above other people; thus making them the dominant nation of all the earth.

How different from this was the actual coming of the Messiah! It had in it no exaltation of the peculiar people. Rather it relegated them to the ranks of the ordinary people of the earth. In their preservation of the Scripture through ancient ages, with its teaching of monotheism and the righteous life, the mission of the Jews had been accomplished. To the gentiles was the Messianic revelation addressed. Among them was it to be realized.

But then in the unfolding of the church among the gentiles, has not the history of the Jews, though on a higher plane of human experience, repeated itself? During the ages of Christian history the organizations of the church—like the Jews before them—have claimed that their members were God's very elect. To be enrolled upon the list of those who belonged to the church was regarded as an assured admission into heaven; to have one's name erased from those lists was held to be a condemnation to perdition. These ecclesiastical institutions have even declared that to them had been committed the authority to give or to deny to whom they would the favor of God.

It is true that the church has been a much grander affair than was the little Jewish nation, yet has she not performed essentially the same function? She has brought down to modern times the ancient Scripture; especially has she preserved the story of that divine life on earth for modern interpretation.

And now must the history of Israel's disappointment in the anticipations of the fulfilment of Messianic prophecy repeat itself in the disappointments of the church. The awakening to new life at the present day, no more means the exaltation of the Church as an institution, than the coming of the Christ meant the political exaltation of Israel. The relation of the outward church organizations to this new awakening is similar to that of the Jews to the inauguration of Christianity nineteen centuries ago. The church has accomplished its mission. A new interpretation of Christianity is coming into the world; but it is not coming to institutions set apart from the everyday interests of men. It is coming to the secular rather than to the ecclesiastical world; that is, to the gentiles rather than to the Jews. For men's business affairs are related to those of the church as the gentiles of old were related to the Jews.

Hereafter men will not find it necessary to go off to some place apart from the world to realize God; but God will be everywhere—not only everywhere in the realms of space, but everywhere in all the states and activities of human life; everywhere in all the world.

Again has God gone to the gentiles.—*The Secular Church*, Elkhart, Indiana.

WHAT IS RELIGION

IN THE FIRST PLACE, we cannot say that religion is the belief in one God, because that would bar out the polytheistic religion; nor, secondly can we say that it is a belief in a personal God, for that would bar out the great systems of pantheism, which have at least a *de facto* right to be called religions; nor, thirdly, may we even define religion as a belief in Gods, one or many, personal or impersonal, for that would bar out Buddhism, in which the ideal condition of being, called Nirvana, is the object toward which the religious attitude is directed, thus taking the place of the God or Gods of the theistic and pantheistic religions. All these definitions seem indeed to be too narrow; but if, on the other hand, we define religion as "the climbing instinct," as the "sense of aspiration," as the "recognition of the supernatural or the unknowable," as the "feeling of obligation," or as "cosmic consciousness," we make the definition so broad as to lack the specific qualities which mark it off from the merely ethical or æsthetic attitude.

The five types of religion are considered to be: 1, Monotheism, the belief in one Personal God who transcends, or is more than, the world of phenomenal activity; 2, Polytheism, the belief in several personal Gods; 3, Pantheism, the belief in an impersonal God who is nothing more than the Universe, and included in its law; 4, Fetishism, the belief in many impersonal Gods, or rather forces, and man's ability to control them; 5, Buddhism, the belief in a supremely real and perfect state or condition of being, which man attains unto through a negation of personal desire.

It may be that these five types are but the separated or sub-divided aspects or emphases of the one universal religion. Our individual, inherent, innate proclivities lead each one of us to emphasize some particular phase of the Whole because that finite individuality cuts us off from the complete view. Therefore we are differentiated into one or the other of these five groups, and are borne into Buddhism, Hinduism, Christianity, or what not. There are several religio-philosophical movements in these latter days which seek to incorporate the five, or as some would call it, the seven, and others the three, into one harmonious whole. Theosophy is one of these movements, and they have succeeded in gathering together in one society men of various religions and men of no especial form of religion. At the funeral of Colonel Olcott, the President-Founder of the Society, almost every form of religion was represented in those who gathered to take part in the funeral services. Is it really possible to hold these five types of religion together "harmoniously" in one Society? Perhaps!

PROGRESS is not Ultimate, but Continuous. Success is not final, but an everlasting prospect. Good and Bad are in the Relatives,—not Ultimate, for that is Inclusive, a Fitting Together of All into Truth and Goodness. Here there is Good and Bad, and man must choose, and choose rightly, on peril of spiritual death.

*"The Only Time I Have to be Happy
is When I'm Unhappy."*

THE LOTUS BLOSSOM

Radiant, perfumed lotus blossom,
Sleeping on the river's brim—
Tell me, what thy soul is dreaming,
'Neath thy sun-symbolic rim?
What thy faithful heart is keeping,
Of forgotten secrets deep,
Breathed into thy trusted bosom,
Ere lost nations sank to sleep.

Wake, O dreamy lotus blossom!
Nay,—'tis I, who slumber here.
Thou hast found the heights unshadowed,
In the sun-resplendent sphere.
Upward from the mire and darkness,
Hast thou like an angel flown;
'Till above the cleansing waters,
Star-like hast thy beauty blown.

Will the Angel of the Waters,
Ever bid thee Silence break?
Or will a forgotten people
From their slumbers softly wake?
And reveal the lost arcanum,
That within thy bosom lies,
Waiting for long-silent voices,
Or a sign from Paradise?

"Ask the Angel of the waters,
What thy soul would know of me;
Through his guidance have I risen,
To the perfect form you see."
O, thou Servant of the Highest.
Lotus-led thy realm I hail—
Priestess-like within thy temple,
Would I rend the sacred Veil.

Lo, a mighty voice is stirring
O'er the rush of hidden wings;
And the purling wave grows quiet,
'Neath the spell of mystic things.
By the germ of Light implanted
In each soul, ere Light is won,
Doth it hold, at last communion,
With the pure and formless Ones."

"I, by Him, am love-appointed,
 I, alone, am thy high priest,
 Leading through baptismal waters,
 To the gateway of the East.
 When I bid thee face the sunrise,
 And the stormy billows roll,
 Fail me not, for none without me,
 Find the kingdom of the soul.

"Trust me when the day is brightest;
 Trust me when the day is done;
 Love me when the night of trial,
 Knows no symbol of the One;
 For the secret thou wouldst master,
 Is the secret æons old—
 'Know thyself'—and strength will lead thee
 To the loving Shepherd's fold."

O, thou Angel of Waters
 Teach me, too, the lotus way,
 Leading up from steep and shadows
 To the sun-perfected day
 Light me with the sacred wisdom,
 That inspired the ancient priest,
 When the sun-god's radiant halo,
 Crimsoned o'er the mystic East.

MARY JESSIE MICKLEJOHN

The Initiates, Allentown, Pa.

SOME PEOPLE are purse-proud; others are knowledge- or learn- ing-proud; others are proud they're proud, and others are proud they're not proud. Such a world! Such funny people who are all the while running away from themselves, and playing ring-around-rosy with themselves. Some boys go to school and get a little book-learning, and then they careen about and snub every other fellow who does not have the same smattering of bits and pieces of somebody else's say-so. They learn to cast their eyes, and wiggle their noses, and pucker their lips, just so, and so-so, and then they are turned out full-fledged flyin' critters, all varnished, polished, calendered and super-calendered, a "finished product," and then they are let loose upon a suffering and over-burdened humanity to swell the Kingdom of Boredom. They are "superior persons," they are the "educated" classes, they are the "enlightened," and others who are the ordinary small fry are expected to look out and keep at a respectful distance. Others again, get to be proud-bugs, because they heap up a few worthless dollars and move into an expensive house with costly furniture, and then they have to look the other way when common earthen pots drift their way. Such a world!

A MAN'S view of God often denotes a man's moral value, but not always. However, it always denotes his intellectual status. Sometimes those who think they do not believe in a God really believe in him more than others who think they believe in him.

SUCCESSFUL AFFIRMATION

WE PRINT below a form of affirmation which has proved very successful in giving success and poise during the hours following its repetition. Immediately after arising in the morning, before the thoughts and labors of the day have commenced, while the mind is in a negative or receptive state, the affirmation should be slowly read :

MORNING PRAYER

I have within me the power of the Christ.

I can conquer all that comes to me today.

**I am strong enough to bear every trial and
accept every joy, and say,**

“Thy Will Be Done.”

It need not be read aloud, but it must be articulated word by word, either audibly or mentally. Every word formed definitely in the mind is an object. It is fully as palpable in mental matter as the ponderous physical objects about us. All objects fade away after a time, whether it is the “lily of the valley” which has its short life, or the mountains with their longer life. No object is permanent. All life is change of form. Forms change more slowly in denser than in finer matter. Mental matter is much finer, or more rarified, than physical matter, so much so that we cannot sense it with physical senses. Mental objects exist just the same. Many things exist which we cannot sense with the physical senses. God exists. Nothing is more real than God. Only the fool says there is no God. Only the man of limited mentality denies the existence of matter that he cannot see, hear, smell, taste or touch.

Mental objects are constantly being formed and dissipated in the mind. Good thoughts need to be constantly renewed. When renewed continually by the intelligent will they become permanent tendencies of the mind. This “permanent tendency” is the lower will, frequently confounded with the term “subconscious.” The nature of this lower will is to constantly repeat itself in continuous thought-forms of its own kind, until it is trained in another direction.

Physical life is a copy of mental life, and what we see about us is the denser materialized result of what we have created in the past in our mental world. That past reaches back into the unnumbered yesterdays of man’s eternal life. We are the results today of mental action, counteraction and interaction. Every thought has its effect. Thoughts of power bring power. Love thoughts bring love. Thoughts of pain bring pain. We reap as we sow. But sometimes the reaping comes a long time after the sowing. It takes time for the seed to germinate and grow. So with

our thoughts. Our mental world is a battle ground of warring interests. New thoughts go into the arena, fight bravely for life, and succumb to the onslaughts of the thoughts which oppose them. Like thoughts taken into the mind meet no opposition, but are gladly assimilated. In order to overcome evil thoughts which are intrenched in the mind we must send soldier after soldier into the battle to wear them out.

Man has grown without discrimination to be what he is. He has not understood the law of mental growth. He has lived in his externals. He has looked upon himself as a piece of flesh and a bag of bones.

By constant affirmation man may become what he wills to become. It may take a little time. All things take time if they belong to this outer world of time. If you want to create a new habit it must overcome an old habit. Success will be only a matter of time and determination. But do not think about the old habit. Leave it alone. Forget it. And think new and good thoughts. Persist. Discriminate. Understand. Act.

SONG

Wouldst live in a region of sky blue and spring,
Where flowers are fadeless and birds ever sing,
Above all earth's worries thy soul must take wing.

Wouldst thou hear the music of heaven most sweet,
Which first sung by angels, earth tries to repeat,
Thy heart must so pure be with God's it will beat.

Wouldst thou scatter blessings like sunshine on all,
Thou must break the fetters that hold thee in thrall,
Keep ever responsive to the Spirit's call,

Which bids thee lose selfhood in services done
For love's sake, not duty's, as done by the One,
Who is Love incarnate, and of life the Sun.

LURA BROWER

Carmel-by-the-Sea, Calif.

THE LORD'S SINGERS

Two singers in a village dwelt
Where common interests are felt.
The one sang but a simple song,
And crooned her music all day long;
The other, after many days,
Sang an immortal song of praise.
I questioned: "Lord, of these which one
The better in Thy sight hath done?"
The Lord replied, "My son, beware!
I never listen to compare;
Alike the village singers twain
Acceptance in my presence gain,
For each with love's supreme intent
Hath used the talent which I lent."

JOHN PHILIP TROWBRIDGE

WHAT NEW FORM WILL RELIGION TAKE

THE world goes round and round, though never to the same spot. If history repeats itself, it varies, so that no man may know what will happen in details, though the general trend may be discerned. The world is passing through a period of great religious upheaval and reorganization. There are many parallels between these and former days. The following is abridged from an article by Dr. Paul Carus in the April number of *The Open Court*, Chicago :

Christianity is not a product of Judaism. It is a product of a fusion of all the creeds of the world. The syncretic character of Christianity has been recognized, but the supremacy of the Gentile element has not yet been sufficiently appreciated.

When the barriers between Orient and Occident broke down through the conquest of Alexander the Great, the old naive faith in local gods was abandoned and people began to compare their own religious traditions with others. They no longer believed in Athene, Diana, Astarte, Adonis, Heracles, Osiris, etc., etc. They became infidels as to all particulars but they retained a kind of composite picture of all former beliefs. The ideas which all religions had in common were rather strengthened than weakened; they were unified and systematized under the aspect of monotheism which is already plainly set forth in Anaxagoras and Plato, as well as in his teacher Socrates, and the result of this fusion was bound to change into such a religion as we find Christianity to be.

The religion that was preparing itself in the minds of the people led to the establishment of many religious sects which sought for a connection with the past and found it finally in Judaism. The main current of the new faith comes from Gentile sources, while Judaism was a tributary of great importance, yet after all merely a tributary. But Judaism happened to supply what the confused notions of the new Gentile faith were sorely lacking in, the claim of a definite revelation and an imposing literature supplying historical authority.

The development of Christianity may therefore be compared to a river like the Mississippi, the main bed of which should be traced up to the Missouri while the upper Mississippi is merely a tributary to the Missouri and yet claims to be the direct and legitimate source of the whole river. We shall not understand Christianity until we restore the Gentile influence to its full right and appreciate the development of its main dogmas from the debris of pre-Christian pagan religions.

These expositions will also show that the Christ-ideal is older than the story of Jesus. Jesus is not the founder of Christianity, but Christianity adopted Jesus as the Christ, and that was done when the doctrinal outlines of Christianity had already been established in their main outlines.

A religion such as Christianity was in the days of Constantine, was bound to come in some form or another, and there were several competitors. There was mithraism, there was neoplatonism as represented by Porphyry and Plotinus, there was the perfected paganism of Hypatia, which the emperor Julian the Apostate tried later on to introduce as the state religion of the empire. There were some other pagan cults such as the worship of Hermes Trismegistus, of the Egyptian Set, mainly known in its mixture with Christianity which produced the famous *Spott-Gruefle* in the Palatine; the several gnostic sects, among them the Manichees and perhaps some other less known religious movements of which we have not enough information to form any opinion at all.

One thing is sure, the leading spirits of the age are remarkably akin in their philosophical connections. Epictetus and Marcus Aurelius might pass today for Christian philosophers; the story of Apollonius of Tyana, though written (as has been proved by critics) in perfect independence of the Gospels, contains many remarkable parallels to the life of Jesus; while the ritual of Mithraism has undoubtedly influenced the rituals of Christianity.

A historical consideration of the facts indicates that certain ideas had taken a firm hold of mankind in the first century before and after Christ, and they would have developed into a religion such as Christianity now is, whoever might have been chosen as the type of the god-man, the saviour, the Christ. It would not have been impossible that some other center than Jesus would have been established in the competition of all these religious movements so much alike in their spirit and different only in unessential features of their makeup.

If some other religion than Christianity had gained the victory, the main outcome would have remained the same. A universal Church would have been formed and it would necessarily have become a Roman Church because Rome was at that time the center of the world. It would have laid claim to catholicity because the ideal of catholicity (viz., of a universal religion) was one of the most powerful factors of all these religious movements. The dogmas of the soul, of immortality, of sin and of salvation, of a last judgment and a restoration of the world to come, and especially of a rigid monotheism, yea even of trinitarianism, would have been the same under all circumstances. Even the most important sacraments, baptism and the Lord's Supper, seem to be the necessary product of historical conditions, for we know that other religions, especially Mithraism, had quite similar rites.

If Mithras had been raised to the dignity of Christ the world would have worshipped him instead of Jesus. If Mithraism had conquered we would have had a change of front towards the past history of the world in so far as we would now read the Gathas and other sacred books of Mazdaism in place of the Hebrew Psalms and other books of the Old Testament. If some Oriental personality such as Buddha had taken the place of Jesus, we would study the Pali scriptures in place of Hebrew literature, but we may be sure that the history of this new religion would have remained the same in its main outlines. It would have been Romanized; it would have incorporated the traditions of classic antiquity in a similar manner as did the Roman Catholic Church; it would in a similar way have remodeled them in the spirit of the age, in its dualistic conception of the soul and its admiration of ascetism.

The figure of Jesus had the advantage over all his rivals in being sufficiently human to appeal to mankind, and Christianity was the religion of the large masses of the downtrodden, including the slaves, the common people who by their overwhelming numbers were bound to have the final decision.

Mithraism was the religion of an aristocratic minority, of soldiers, of officers in the army, and of the imperial magistrates. Reformed paganism as well as neoplatonism was the religion of sages, of thinkers, of professors and students, who are always few and scattered, so it is natural that their roots did not penetrate as deeply into the life of the people as those of a more lowly faith.

All progress is a continuous bettering, from better to better yet.

MOTIVE

MOTIVE IS THE ONLY THING THAT COUNTS in the life or action of man. It is not what we say, or what we think, that makes the motive, for the motive of a thought, or a word, or an act, is in the will. Thoughts, words or acts have an effect upon the will, and therefore upon the motive, but the motive, *per se*, is what counts, and nought else.

If the motive is right the man is right even though fortuitous circumstances at the time make the thought, the word and the act wrong. And no matter how good the act, the word or the thought may appear to be, it is valueless unless the motive is pure and noble.

Good motives come from the internal man; bad motives from the external man. Good motives work out to bless the man; bad motives work out to curse him. Good motives are the result of a trained will,—a will trained through love of God and his law of righteousness until it becomes in harmony with the divine will. Bad motives come from an untrained will, or a will trained in the lusts of the flesh, and desires of the physical body.

The motive must be made right before the thinking is started. Right thinking will not bring good results to bad motive, but good motive makes good thinking.

Motive is in the will,—motive *is* the will. It acts upon thought, and thought acts upon it.

They are two indissoluble, everlasting, inscrutable bed fellows. All actions are the result of these two forces in nature, or functions of the soul.

INCREASE IN GOODNESS as long as thou art here, that, when thou departest, in that thou mayest still be joyful. According to our words and deeds in this life will be the remembrance of us in the world.—FIRDAUSI.

THE GREAT THINGS in life are the Great Characters of Life. There is nothing higher or better than Character,—human character which means human virtue and beauty. The greatest thing in the world is A-Man. Take character away and man is but a lump of mud, a festering blotch of putrid tissue, cankering on the body politic, a bit of putrid corruption sapping the vitality of the social organism. The Universe is made to make A-Man, and when the job is done it will go out of business. We little specks of human dust fly about and flutter, and think we are the Universe. Far from it,—the Universe is Us.

RELIGION has interwoven as the warp and woof of its fabric the moral ought-to-be. Any statement of religion which fails to inculcate that as the substance of theology is a failure and a humbug. Any religious life which leaves that out is a hypocrisy and a delusion. You cannot get away from this basic fact even if you run the gamut of all the ologies and isms from now to doomsday.

DO YOU PRAY? Well, you ought. Prayer is not words. Prayer is touching God in the Silence. That is all, and that is enough. Windy prayers in prayer meetings don't do much good, except to keep the flies off. No great harm in them, but they are but "sounding brass and tinkling cymbals."

AN OCCULT STORY

THERE was once a learned man who longed and prayed full eight years that God would show him someone to teach him the way of truth. And, on a time, as he was in a great longing, there came unto him a voice from heaven, and said: "Go to the front of the church, there wilt thou find a man that shall show thee the way to blessedness."

So thither he went, and found there a poor man, whose feet were torn and covered with dust and dirt, and all his apparel scarce three hellers worth.

He greeted him saying, "God give thee good morrow." Thereat made he answer, "I never had an ill morrow." Again said the learned man, "God prosper thee." The other answered, "Never had I aught but prosperity." "Heaven save thee," said the scholar, "how answerest thou me so?" "I was never other than saved." "Explain to me this, for I understand not." "Willingly," quoth the poor man. "Thou wishest me good morrow. I never had an ill morrow, for am I hungered I praise God, am I freezing, doth it hail, snow, rain, is it fair weather or foul, I praise God, and therefore had I never ill morrow. Thou didst say, 'God prosper thee.' I have never been unprosperous, for I know how to live with God, I know that what he doeth is best, and what God giveth or ordaineth for me, be it pain or pleasure, that I take cheerfully from Him as the best of all, and so I never had adversity. Thou wishest God to bless me. I was never unblessed, for I desire to be only in the will of God, and I have so given up my will to the will of God, that what God willeth I will."

"But if God were to cast thee into hell," said the scholar, "what wouldst thou do then?"

"Cast me into hell? His goodness holds him back therefrom. Yet if He did I should have two arms to embrace Him withal; one arm is true humility, and therewith am I one with His holy humanity, and with the right arm of love I would embrace Him, so He must come with me into hell likewise. And even so, I would sooner be in hell, and have God, than in heaven, and not have Him."

Then understood this master that true abandonment, with utter abasement, was the nearest way to God. Moreover he asked, "From whence camest thou?" "From God." "Where hast thou found God?" "Where I abandoned all creatures. I am King. My Kingdom is in my soul. All my powers within and without do homage to my soul. This kingdom is greater than any kingdom on the earth." "What hath brought thee to this perfection?" "My silence, my heavenward thoughts, my unison with God. For I could rest in nothing less than God. Now I have found God and have found everlasting rest and joy in Him." MEISTER ECKHART

WHEN one person does not understand another he considers him foolish or crazy. That is perfectly natural and right. The misunderstandable man is crazy to those who misunderstand, but not crazy to his own crazy. The tendency of small and cheap minds is to force conformity whenever they have the power. They not only condemn what they cannot crowd into their minds, but they forthwith proceed to hammer it down to fit their size, and if they have any difficulty in doing this they lose patience and say it is no good anyway. But there is a better way than this. What we do not understand we should let alone, and not condemn.

MAGAZINE AND BOOK NOTICES

F. Wayland-Smith of Kenwood, New York, has supplied us with two handsomely printed booklets, "Shall We Choose Socialism?" and "Materialism and Christianity," the latter at 25 cents. The book on Socialism contains 86 pp. and gives an account of socialism in both Australia and New Zealand. This magazine is not particularly interested in social questions as such. It considers that all social and economic questions are really questions of individual regeneration, and that when you get the source of the stream of life pure the stream itself will run clear and sparkling with God's radiance. Man must be spiritualized by religion and not socialized by laws. All the laws on the statute books will not make a man behave right, but perhaps we must have laws in order to give a man conditions which will enable him to cultivate his spiritual nature. Thirteen hours a day, at starvation pay, will not give a man a chance to be a man. He becomes a beast of burden without the beast's prerogative of beastly apathy. But short hours and good pay will not make a man of a man. He who carries the mark of the beast on his forehead will be a beast. Man grows from within, and not without, and by the Grace of God. A man may as well try and raise himself by tugging at his boot-straps as to hope to gain richer and more joyous life by means of more pay and less work. The man with a crust of bread,—and God,—is rich indeed. Men have grown money-mad in search of external pleasure, and lost the Pearl of Great Price. This magazine is a mission to the gentiles,—to teach them how to find the Life Within which will transform the life without, and make the desert blossom as a rose, and bring man into the Promised Land flowing with milk and honey.

However, there are two sides to every question. Aye, there are many sides. Doubtless there is much we do not understand about socialism. Perhaps what we have seen of its application in the post office and government departments, and paternalistic laws, is not a fair sample to judge by. But these are days of great and radical changes, and the question of socialism is coming to the front. Therefore it behooves every man who wants to be informed of what is going on in the social life about him to read such very fair and concise accounts of the socialistic experiments as is contained in the book under discussion. Regarding the other booklet by Mr. Smith we take a more decided (though friendly) stand. We disagree. We disagree in toto. We are 'way over on the other side of the fence. But the book is well written and is a good logical presentation of the old theology position. It hits hard and we like the blows. God bless it. We print below a quotation from the book. We agree in many parts. In others we do not. Let us look on both sides. We have not all the truth on our side. Our brother has a good big lot on his side too.

"Religion is not so much a matter of the head as of the heart. If we love God with all our heart and our neighbor as ourself, we need not worry over differences of creed or dogma. But it must be a sincere thing with us, and we must persevere in it until it becomes a part of our very life and nature, and has full control of our conduct.

"To those who believe in him, Christ's teachings disclose a whole world of facts which exist beyond our material ken, and which affect our existence here and hereafter. He taught that there is an object to all creation, and a plan which is being patiently carried out. From his discourses and his parables we can learn the following facts in regard to the invisible world, and in regard to the Divine plan which so deeply concerns us:

"1. That God is a spirit, more powerful than any other, and that he is the source of all goodness and purity. He dwells in heaven, and has with him many angels whom he empowers to execute his commands. So far as we can know, God is an uncreated being who has existed from the beginning.

"2. That the Devil, or Satan, is also a real individual existing in the spirit world, and that he is the source of all wickedness and evil. He is himself infinitely wicked, full of enmity against God. With him are many subordinate devils, or wicked spirits, who are his active and willing agents. So far as we

can know, Satan is also an uncreated being who has existed from the beginning.

"3. That God, following his own wise and good designs, and working by his chosen methods, whatever they were, has created the worlds and all that are therein and thereon, including man, whom he made innocent and pure.

"4. That the Devil, that author of evil, has done all he could to spoil what God created. He has been busily sowing his evil seed in the hearts of men and women, when there would have been no evil tendencies but for him.

"5. Thus God has sown good seeds in the hearts of men, and the Devil has sown evil seed; both of which are now ripening to the harvest. The growth of the good and evil seed in the hearts of men, with the inevitable and continual strife between them, constitutes the spiritual conflict which has come down through the ages, and is still progressing.

"6. In order to help men overcome the power and influence of the Devil God sent his Son, Jesus Christ, into the world about nineteen hundred years ago. By resisting all the evil temptations with which he was assailed, just as we are, and by leading a perfectly pure and sinless life, Christ overcame the power of the Devil and opened the way to salvation for all who believe in him and obey his commands.

"7. After teaching in many places, and healing all manner of diseases, instantly, by the touch of his hand or by his bare command, after raising the dead, restoring sight to the blind, making deformed limbs whole, casting out devils, and performing many other miracles, Jesus foretold to his disciples his own betrayal, how he would be put to death, how he would rise again the third day, and how, after going back to the Father for a time he *would come again in the world within the lifetime of some then living*, and take away with him such as had overcome the power of the Devil and were prepared to be with him in heaven."

With the exception of the first paragraph, (which is new theology) our friend has presented many of the teachings of the old, which the new has grown away from. But there is much truth and beauty in the old. Is it adapted to the broader mental and moral horizon of the coming years? Perhaps not. Let us consider the matter. Kindly. Lovingly. As One Universal Brotherhood. With One Common Fatherhood. With Christ our Elder Brother.

Fisheropathy is the name of a new system of treating disease by manipulation exercise and massage, etc. Prof. George B. Fisher is the President of the Fisheropathic College, 2946 Umatilla street, Denver, Colorado. He will answer any inquiries.

Power and Poise is the name of a new and unique magazine, published at 2083 E. 74th street, Cleveland, Ohio, at ten cents per copy. Well worth examination by thinking people.

Capital Punishment is the title of an important booklet by Franklin E. Parker, box 2808, Boston, Mass., at ten cents. Mr. Parker believes that capital punishment is judicial murder, and that it does not protect society, but sends a soul into the spirit world often with rebellion and hatred in his heart, making him an easy accession to those diabolical bands of spirits which seek to destroy. No Spiritualist can believe in capital punishment, and sentiment against it is growing among all people. Here in Massachusetts public opinion is growing rapidly in favor of imprisonment as a punishment and deterrent, and the probable nominee of the Democratic party for governor at the election this fall, has the strongest convictions against these sanguinary laws, although he is himself a lawyer. The common people, who more often think rightly, are almost all opposed to the death penalty.

A PRESENT SALVATION THE ONLY PANACEA FOR ALL THE ILLS OF LIFE

GOOD intelligent people can hardly believe that there are yet many who deny the existence of any Supreme Being; who say that science teaches that this earth and all that is in and above it has developed itself by a certain *chance*

ing process called evolution. Hence nothing was ever created. They say that man is the highest intelligence there is, and that the whole creation is *not* the product of any intelligence or design. Answer: How did evolution happen to surpass all human wisdom so far, that we yet know so little of its handiwork? How it lifted us just high enough to see some of its beauty, then, after much labor and pain for existence, it lets us down to rise no more? If that is the best evolution can do for us, she had better left us in Monkeyhood, where they toil and spin not, than to "evolve" and grow into the vices of men.

You may deny the snake story, but you know that "sin abounds." If evolution made us so, then why should we seek to improve on her benign works? Let her alone, she may keep churning and perfect that which is lacking. No, poor man was deceived, and still loves to be humbugged. Saul of Tarsus had no use for Jesus, but a light from Heaven taught him to say, "Grace doth much *more* abound." How did he know that Science is falsely so called? (1 Tim. 2:20.) Well, nineteen hundred years experience has proved that it was true, even to this day.

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If ye be led of the Spirit why are ye subject to ordinances? (Gal. 5:18, Col. 2:20.) No more servants, but sons, whom He maketh free indeed. For it is the Spirit ye shall not fulfill the lusts of the flesh. (Gal. 5.) This is the only panacea for all the ills of life. Man has ever done his best to improve his morals, but always failed. A baptized sinner is a sinner still. There are no sinners in, and no saints outside of the Church of Christ. How can a man organize such a church? We are born into the family of God, and no man can take us in, or put us out, for by one Spirit we are all baptized into one Body. (1 Cor. 12:13.) Types become dead works when the antitype has come. (Heb. 9.) The history of this letter-product reveals a very sad proof, that the letter killeth. (2 Cor. 3:6.)

JOHN O. SMITH
(Send stamps for literature.)

Bronson, Mich.

can know, Satan is also an uncreated being who has existed from the beginning.

"3. That God, following his own wise and good designs, and working by his chosen methods, whatever they were, has created the worlds and all that are therein and thereon, including man, whom he made innocent and pure.

"4. That the Devil, that author of evil, has done all he could to spoil what God created. He has been busily sowing his evil seed in the hearts of men and women, when there would have been no evil tendencies but for him.

"5. Thus God has sown good seeds in the hearts of men, and the Devil has sown evil seed; both of which are now ripening to the harvest. The growth of the good and evil seed in the hearts of men, with the inevitable and continual strife between them, constitutes the spiritual conflict which has come down through the ages, and is still progressing.

"6. In order to help men overcome the power and influence of the Devil God sent his Son, Jesus Christ, into the world about nineteen hundred years ago. By resisting all the evil temptations with which he was assailed, just as we are, and by leading a perfectly pure and sinless life, Christ overcame the power of the Devil and opened the way to salvation for all who believe on him and obey his commands.

"7. After teaching in many places, and healing all manner of diseases, instantly, by the touch of his hand or by his bare command, after raising the dead, restoring sight to the blind, making deformed limbs whole, casting out devils, and performing many other miracles, Jesus foretold to his disciples his own betrayal, how he would be put to death, how he would rise again the third day, and how, after going back to the Father for a time he *would come again to the world within the lifetime of some then living*, and take away with him such as had overcome the power of the Devil and were prepared to be with him in heaven."

With the exception of the first paragraph, (which is new theology) our friend has presented many of the teachings of the old, which the new has grown away from. But there is much truth and beauty in the old. Is it adapted to the broader mental and moral horizon of the coming years? Perhaps not. Let us consider the matter. Kindly. Lovingly. As One Universal Brotherhood. With One Common Fatherhood. With Christ our Elder Brother.

Fisheropathy is the name of a new system of treating disease by manipulation exercise and massage, etc. Prof. George B. Fisher is the President of the Fisheropathic College, 2946 Umatilla street, Denver, Colorado. He will answer any inquiries.

Power and Poise is the name of a new and unique magazine, published at 2183 E. 74th street, Cleveland, Ohio, at ten cents per copy. Well worth examination by thinking people.

Capital Punishment is the title of an important booklet by Franklin E. Parker, box 2808, Boston, Mass., at ten cents. Mr. Parker believes that capital punishment is judicial murder, and that it does not protect society, but sends a soul into the spirit world often with rebellion and hatred in his heart, making him an easy accession to those diabolical bands of spirits which seek to destroy. No Spiritualist can believe in capital punishment, and sentiment against it is growing among all people. Here in Massachusetts public opinion is growing rapidly in favor of imprisonment as a punishment and deterrent, and the probable nominee of the Democratic party for governor at the election this fall, has the strongest convictions against these sanguinary laws, although he is himself a lawyer. The common people, who more often think rightly, are almost all opposed to the death penalty.

A PRESENT SALVATION THE ONLY PANACEA FOR ALL THE ILLS OF LIFE

GOOD intelligent people can hardly believe that there are yet many who deny the existence of any Supreme Being; who say that science teaches that this earth and all that is in and above it has developed itself by a certain *churn-*

ing process called evolution. Hence nothing was ever created. They say that man is the highest intelligence there is, and that the whole creation is *not* the product of any intelligence or design. Answer: How did evolution happen to surpass all human wisdom so far, that we yet know so little of its handiwork? Has it lifted us just high enough to see some of its beauty, then, after much labor and pain for existence, it lets us down to rise no more? If that is the best evolution can do for us, she had better left us in Monkeyhood, where they toil and spin not, than to "evolve" and grow into the vices of men.

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(Send stamps for literature.)

Bronson, Mich.

NOW PELLETS

To Change Your Environment

Brighten, Polish and Shine everything your hand touches. It opens up new channels for unexpected, beautiful happenings to sail straight into your River of Life. Try it.

To be Joy-Full. Forgive everybody and everything,—commencing with yourself. You are then so filled with Love and Charity that to Forgive is a Pleasure.

When you Stumble, catch yourself and Forge Ahead. Don't you care who was looking. When you fall down Good and Hard take same pellet twice. (Your case is hopeless only when you *stay* down.)

Try taking Long, Deep, Good-will Thoughts. It will clear up the grumble channel. This is a very simple looking pellet, but wondrous powerful.

Be Thankful,—Judge Not,—Know Thyself. These three are very rare and difficult to take. Free samples constantly on hand.

Do Good and you will Receive Good.

Never miss giving the Dog and Cat a Cheerful Good Morning.

..... **It Pays**

To save money buy only what you need. Let your *wants* go.

Economy interest amounts to much more than the Loan Company's.

Be Unselfish instead of stingy. This is an uncommon difficult one to swallow, but the effect is magical. You will soon realize that it is impossible to give anything away. You will be paid a thousand times over.

"Of What he Gives he Hath a Part, And This Supplieth All His Need."

These precious **Nowpellets** are done up in dainty little ether boxes, tinted most artistically with all the astral colors and studded thickly with soul gems. Can be found in the Subconscious. Ring the Joy Bell.

The Currency required is Love and Effort.

EMMA BOND STOCKMAN
1180 Harrison Ave., Boston.

Shipwrecked Crew Saved by an Apparition

Mr. A. A. Hallam was a midshipman on a full rigged ship of the City Line, and was bound around the Cape of Good Hope from England to Calcutta. When nearing Cape Verde Islands the Captain set the course for the night, leaving the chart on the cabin table for the second officer's guidance. In the middle watch the Captain found that the course he had marked out had been changed to another course by some unknown person. The Captain was furious, and restored the old course, and lay down with the door of his cabin commanding a view of the saloon table with the chart in sight. Mr. Hallam and the second officer on watch were ordered to keep the chart under observation.

In about twenty minutes a man dressed in an ordinary gentleman's black suit, came from the fore part of the saloon, out of the companion way, and hastily pencilled the course back again the third time, heading them out of their course.

"Who are you?" roared the Captain. The person, pointing to the chart, started toward the companion way, where he vanished. The captain decided to follow the course made by the stranger and next morning, at about nine, they came across a boatload of people who had escaped from a burning ship. As the boat approached the rail a man called out: "There is the man I saw in my dream," pointing to the Captain. He said that he had seen the Captain in a dream the previous night and knew that he would be saved by him. Yet the man was not dressed like the apparition, nor did he look like him. Four parties saw the apparition. There are several explanations for this phenomena, which we will discuss later.

EDITOR'S CHAT

WE are making some changes in the size of type and width of pages this month as an experiment. A great deal of interesting reading matter is left out each month for want of room. Give us your opinion.

WE are trying to present different sides in this magazine. We would be catholic. We would be kind. If there is not enough new theology to please you this month we will give you more some other time.

I HAD a talk with a man a few days ago and when I left him I said to myself, "How narrow!" But after I had thought a while longer I said, "How necessary! God wants him to be narrow. If he was not narrow he could not do the work God wants him to do. That work is to bring God down and specialize him in a certain direction. It is a necessary direction, though an extreme one. God would be lost if he was not narrowed to fit narrow occasions." And then I had a good laugh when I thought how often God gets lost. And how he gets found again. And lost again. "Off agin, on agin, gone agin,—Finnigin."

I ATTENDED a Methodist Friday night prayer meeting recently at a church I attended some many years ago. They were all strange faces, with a different arrangement of the seats and desk. But the strangest thing of all was the absence of that fire and enthusiasm which was so apparent in former days. It was like being put into an ice box to prevent decay instead of that burning heat of the spirit that lighted the soul and consumed the things of base desire. That is not saying that the Methodists are not just as good as ever they were, and they were always especially good. They are different. Yes, they surely are. What is the reason?

I WENT to a Baptist prayer meeting also a short time ago. I must not tell how near it was to the editorial sanctum for if I did some of those good brothers and sisters might call around some night and organize an impromptu prayer

meeting on my doorsteps. Well, what I started to say is that the procedure was different and the spiritual food supplied was quite the opposite to the frozen pudding I had at the Methodist meeting. The people all seemed on the *qui vive*. They jumped up like Jack-in-the-box every time the pastor gave the signal. And the pastor kept up a constant patter or running fire of small talk during the testimonies. It seemed to me that had he stopped the charmed circle would have been broken. It was good, and did good, of course, but it did not appear to be deeply spiritual. It seemed just like the circus ring where the ring master cracks his whip and the horses and riders go round and round the ring. Right and proper, of course. But how much of deep spiritual life is awakened? As much as we could expect? Probably.

I WAS astonished beyond measure last Sunday. I was so non-plussed that if there had been one of those March winds blowing I might have been blown over. The occasion was this: I went to a Unitarian church which I had not attended before for many moons. I was met in the vestibule by a courtly gentleman who treated me in a kind and friendly manner and showed me a seat just as though I was a human creature and not a stick of wood and he a snow image. I would tell you where this church is, in order that you might go and look at it, but it would not do to tell it out loud for fear it would unsettle the granite foundations of staid New England conservatism.

IF there is one thing more apparent among Christian Scientists than another it is their great friendliness and brotherliness. This spirit of the New Age is expressed not only among themselves, but among all whom they come in contact with. We may have whatever opinion we will regarding Christian Science as a reasonable system, but the practical application of brotherhood is good.

NO doubt many people stand in their own light. Perhaps I do. Perhaps you do, just a little. I have a close friend

who is prejudiced against New Thought and mental cultivation of buoyancy, optimism and power. Her experience has brought her to see charlatanry and pretension instead of character building, noble ideals, and life filled with sunshine. And she is right in her judgment, no doubt,—to an extent. But if anyone needs repeated doses of optimism and mental therapeutics she does. In fact it seems to me that all she needs to make her life bright and beautiful is the mental sunshine which New Thought brings into the life. It is possible to over do a thing, of course. I know some over done cases, and probably so do you. But we must judge a movement as a whole and not by some individual case.

I HAVE on my list of acquaintances a lady who was at one time an ardent Christian Scientist. She not only made it her one great theme and study but she sought to bring the good news of a life of perfect health to all she met. Well, that went on for a while, and all were happy, including the tabby-cat who sat on the veranda and smiled to all who passed. But after a while her son was taken sick. Yes, he was really sick, but his mother and her friends proceeded to pull him out of such a false idea. They pulled and pulled, but somehow his spirit got tired of remaining in his emaciated body and he left it for good, and they put it away. This was too much for the poor mother, and with the departure of her son's tabernacle all her Christian Science passed away. Inconsiderate? Perhaps. Natural? Yes. Failure of Christian Science? Not necessarily.

THE following is an extract from a letter written by a dear friend: "In the June number you say not to believe all you read. Well, there is one thing in particular I did not believe in and that is where you say that salvation is a growth. Nay, verily, it is a gift from on high. Character is growth, but not Eternal Salvation. That is my notion as a good Presbyterian. You have one beautiful and helpful contributor in Dr. Anna B. Davis. If that sort is New Thought let's have more of it. However, it's Old

Thought as well. The very air seems full of New Thought these days,—so called,—which is as old as God. 'Power of Personal Influence' in the April number was worth its weight in gold. And your poems are gems. That reminds me: you seem to have a poet about; could he or she locate this poem for a dear old couple who are anxious to know the author:

ALL I KNOW

The twilight falls, the night is near,
I fold my work away,
And kneel to Him who bends so near,
The story of the day.
The old, old story;
Yet I love to tell it at Thy call,
And cares grow lighter as I feel
That Jesus knows it all."

Anyone who knows the author of this poem will convey a favor if they inform Mrs. D. W. Christian, 385 Court street, Kankakee, Ill. Our dear sister is just right in her criticism. If I ever said or implied that man of himself can "grow" into the supernal oneness of God which we have called "salvation" I failed to convey my meaning. Man has his work to do. God has his work. Man's is growth and striving, and upreaching. The twain meet. This is variously called salvation, regeneration, union. It is difficult to express a deep thought in a few words without overstating or understating the truth. We are liable to go to extremes. Truth is inclusive. In the article "What is Real Religion" on page 179 of this magazine I have touched upon this matter.

SOME of our readers have "showed up" this month with criticism and advice,—as we have asked them to do. How can we know if we are on the right track unless you step on our corns or slap us on the back? It may hurt a little, or it may not. That does not matter. I have too much involved in this work of mine,—and thine,—to care any for little things. Fire straight ahead.

WE are practically out of the April, May and June issues. We print a much larger number this month. Send us names to send sample copies,—where they will make friends.

THERE is no peace in self-centering or selfhood. The only real peace that can come to a man comes when he has left the self with all its littleness and its limitations. Only when he loses this self in the larger life of others does he attain true joy,—a joy which comes from forgetting to pursue joy. Look at any person who is suffering in mind,—and mental suffering is the most poignant of all suffering. It is almost always caused by something they possess,—something that is a part of their little selfhood. When they break the chains of this prison house of self they find they can fly where they will, and in losing themselves they have gained the Universe.

OUR next issue will contain a five-page article on the Sub-conscious by Dr. Anna B. Davis, an article on Vegetarianism pro and con, The Bible and the Proof-Text Fiends, Is Reincarnation a Fact, The Resurrection of Jesus, and "other articles too numerous to mention."

SAMPLE copies of our magazine will gladly be supplied either to you or your friends. Either send for a few, if you can use them, or tell us where to send them.

THERE is a great deal of liberality among the Catholic clergy, but it is within certain prescribed limits. Take up any Catholic periodical and you will see this fairness and tolerance,—within certain limits. Perhaps we of the more modern part of the theological field have our fences and limitations as well, which yet other souls may see as we see the fences of our Catholic friends. Why not? We, and they, and all, are but parts of a great whole. We are not so much better, nor so much worse, than others. There is a common bond of unity between us all. It is but the turn of the Wheel of Causation (not chance as the word is commonly understood) which has brought you where you are and I where I am. We are all playing our parts, but they are real parts, and life is real life, though these parts are incidental (not accidental) to the various phases of human experience necessary for the All. There is sterling integrity of character among the Catholics. There is

this same integrity of character among those who are not within the Catholic fold. That is the divine criterion. I mean real, internal character, not external and superficial.

THERE is a class of people,—a large class of people,—who think they must go through this world opposing this or that evil thing, and to rectify the world according to their standards. They seek to make everyone else out to be wrong and themselves to be right, a homocentric pivot of egotism upon which the world of men and things should move. If they think you differ from them they want to correct you. Why? Because you have disarranged their world. It is a little bit of a world, easily disarranged, and like a cheap watch it must be set right very often. This is an unwise method, and wasteful of energy. To these people I would say: Get sweet,—get straight,—get lovely; this is God's world. It is good if you make it good. All things have their uses. Find the uses. Find yourself.

A SPIRIT of unrest is spreading in India among the natives, and dissatisfaction with British rule. A volcano is seething under ground, ready to break out when the time comes.

OUR Unitarian friends are as active in philanthropy and applied Christianity as is the Salvation Army, and we all know the latter has brought Christ to the downtrodden and despised as no religious body of modern times has done. The unitarians have always been strong in philanthropic work, but their methods have necessarily been different from those of the Salvation Army.

METHODISTS and Unitarians differ greatly in their theology, and yet they have one practical religion of brotherly helpfulness and the same trend toward God. There is an institutional church and social settlement in one of the congested parts of Boston which is conducted by both of these denominations. Here Christ is practically brought into the lives of those who most need him. These two great Christian bodies are doing a great work together. Hand in hand. I refer to the Morgan Memorial.

ONLY A SEED

Only a seed; but it chanced to fall
 On a little cleft of a city wall;
 And taking root it bravely spread
 Till a tiny blossom crowned its head.

Only a flower; but it chanced that day
 That a hardened heart passed by the way
 And the message that through the flower
 was sent
 Brought the weary soul a sweet content.

For it spoke of the lilies so gaily clad,
 And the vexed heart grew strangely glad
 At the thought of the tender care o'er all
 That noted even a sparrow's fall.

Only a thought, but the work it wrought
 Can never by tongue or pen be taught;
 For it ran through a life like a thread of
 gold,
 And the life bore fruit a hundredfold.

Only a word; but 'twas spoken in love,
 With a whispered prayer to the Lord
 above;
 And the angels in heaven rejoice once
 more,
 For a new-born soul entered in by the
 door.

W. YALE

30 Dean St., Taunton, Mass.

DO YOUR BEST

Do your very best
 And do it every day;
 With God's help you meet each test,
 Work today,—tomorrow rest,
 Life is ever flowing on;
 Day, and night, and then the dawn.

When aught you find that's good or true,
 Whether of Old, or of the New,
 Give out to others as you go,
 That they the Lord may also know.

God's love's for all, and not the few,
 'Tis free to all, including you,
 'Twill give the light of love's sweet glow,
 The life in Christ while here below.

MARY FRANZ

Grand Island, Neb., May 20, '08

Two worlds are ours, 'tis only sin
 Forbids us to descry
 The mystic heaven and earth within,
 Plain as the sea and sky.

J. KEBLE

PUSH PHILOSOPHY

BY CHARLES LINCOLN PHIFER

Live a near neighbor to yourself.
 Fame must follow after; it will not be
 followed after.

Only a force will be resisted. If you
 have enemies they prove you strong.

If you wear tight shoes, remove them
 ere praying. So say the Persians.

Knowledge comes with love, like light
 with fire.

The moral check ought to be stronger
 than the bank check.

I would like to be good, if the good
 were not imposed on so.

Character is a confession of your sins,
 of how you have lived.

The sleepest hour is when we ought to
 get up.

Earth's greatest invention is the doll.
 No nation can get along without it.

The only way to cure worry is to get
 something else to worry over.

The great man knows others by know-
 ing himself, yet he feels that he doesn't
 know himself after all.

There are lots of things in this world a
 fellow thinks he enjoys which he knows
 he doesn't enjoy.

They say that everything tastes insipid
 in the dark, and yet lovers will persist in
 turning the light low.

Man may be wise and powerful, but few
 men who are married can dress them-
 selves without some woman to tell them
 where their things are.

They say that everybody who goes to
 hell these days is given nothing to eat
 but health foods. If this won't induce
 you to be good, you may go there.

There are people who seem to commit
 to memory catalogues of books, towns,
 pictures, battles, etc., in order that they
 may appear to be learned. **Push.**

The wisest man could ask no more of fate
 Than to be simple, modest, manly, true,
 Safe from the many, honored by the few;
 Nothing to crave in Church, or World, or
 State,
 But inwardly, in secret, to be great.

J. R. LOWELL